

Londons Complaint

Against her

CHILDREN

in the COUNTRY.

SHEWING

Her Weaknesse, Poverty, and Desolatenesse.
Blaming their Unkindnesse, Inhospitallity,
and Diffidence towards her.

Discovering to them her Consolations in God
in this her Trouble : Chiding their want of Knowledge
of God and his Chastisements. With Advice
unto them. Taken from her own Mouth.

AS ALSO

A Brief Account, how many died in the Years 1529, 1603, 1625,
1630, 1637, 1638, 1646, 1647, 1648. with this
present Year 1665. Likewise several Pre-
servatives against the Infection.

JOB 19: 21.

Have pity upon me, have pity upon me, Oh ye my friends, for the Hand of God
hath touched me.

JOB 33: 27, 28:

He looked upon men, and if any say, I have sinned, and perverted that
which was right, and it profited me not, He will deliver his soul from
going into the pit, and his life shall see light.

L O N D O N,

Printed for Robert Rogers at the Duke of Monmouths Head in
the Park Southwark, and are to be sold at his House, or at
Tho. Glasbrook at Brooks-wharf. 1665.

London Compaign

Tom Rife

JOHN D. RILEY

in the COUNTY

2 H E W A I N G

Having received the following letter from the
 Hon. Secy. of the Navy, I have the honor to
 acknowledge the receipt of the same, and to
 inform you that the same has been forwarded
 to the proper authorities for their consideration.
 Very respectfully,
 J. M. Smith, Secy. of the Navy.



02112A

1. The first step in the investigation is to determine the nature of the problem. This involves a thorough review of the available information, including the patient's history, physical examination, and laboratory tests. The goal is to identify the underlying cause of the symptoms and to develop a plan for further investigation.

108

108

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1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a formal communication, and it is written in a very dignified and official style. The President expresses his regret that he cannot deliver a personal message to the Congress, and he explains the reasons for this. He then proceeds to discuss the state of the Union, and he mentions the recent election of Abraham Lincoln as President. He also mentions the secession of the Southern States, and he expresses his confidence that the Union will remain united.



TO THE
HONOURABLE

REVEREND and WORSHIPFUL

Magistrates, Ministers and Physicians,
And all other my Christian Children, who out of a
good Conscience toward God, have by their
his my grievous Affliction, Greeting,

SIn is the Cause of all
Judgement, and the Be-
wailing of our own and o-
ther mens sins, is the only way to
have judgement removed in Mer-
cy: *Misery is the Touchstone*
whereby

The Epistle Dedicatory.

whereby true friendship is tried;
God hath tried you, and I have
found you such as I may trust.
Therefore all the blessings that I
can conceive in my heart, both of
this world and that which is to com
be upon you, for comforting my
drooping spirit, and strengthening
me now in my weaknesse.

And now let me entreat your
Patronage of this Complaint, to
defend me from the Calumnies of
my children, who have deserted me
in the time of my Calamity, though
they that are fled have not left me
out of obsequy, but fearfultnesse
and want of knowledges. This your
Patronage I intreat for Edificati
on, desiring with the Apostle all
things

The Epistle Dedicatory.

*things may be done with meeknesse.
And the Blessing of God the Fa-
ther, the Grace of our Lord Iesus
Christ, and the Fellowship of the
Holy Ghost be with you all.*

Your Nursing Mother

LONDON-CITY.

Things may be done with meekness.
And the Blessing of God the Fa-
ther, the Grace of our Lord Jesus
Christ, and the Fellowship of the
Holy Ghost be with you all.

Your Obedient Son

LONDON.

LAMENTATIO CIVITATIS.



*Shall we receive good at the Hand of
God, and shall we not receive evil?
Naked came I out of my Mothers
Womb, and naked must I return thi-
ther; the Lord gives, and the Lord
taketh away, and blessed be the Name of the Lord.*

*As Physicians are distracted with the many
infirmities of an old patched up Patient, (which
disease in him to take away first, that the other
make not head against his life,) so I now poor,
distressed, rejected, diseased London, once the
Phoenix, now the Owle; once the Paragon of beau-
ty, now a Pattern of deformity; lately the
crown and pride of great Britain, now a skar-
crow and scorn, know not which way to turn
me first. My God is angered, my household
plagued, my hopeful children dispersed. Which
least grieves me not least, that I should nourish
children, who should in time of need so forsake
me. I have solicited God in supplication, I
have comforted my family with my best adju-
tation; but my sorrows increase, and my friends
decrease, which makes me send out (in the bit-
ternesse of my soule) this Exclamation against
them,*

Lamentatio Civitatis.

them, this Declaration to them.

Ah well said S. *Chrysostome*: *Quod est in Ar-
boribus humor, hoc est in hominibus Amor*: The love
in men is like juice in trees, which humor sel-
dom revisits the root being once sent forth, but
shoots forward into sprigs, leaves, or fruit: so
childrens love seldom reflects on the Parents,
but boundeth forward to some other object.
And so deal you (my children) with me, whose
ungratefulness I much pity, though it may be
you regard it not. But howsoever, I must dis-
charge my Conscience in relating your faults,
that so (if in your absence some of my lewd
sons prey on your goods) you may not blame me
for not informing you: nor when you return
(if you taste of correction) you may not take
hainously my reforming you. And least you
think I speak without cause,

consider my {weaknesse.
poverty.
small company.

And that you are not guiltless, neither of these
miseries, nor undeserving my expostulations, I
pray consider your {unkindness to God and me
inhospitality to the needie.
diffidence in Gods provi-
dence.

And yet that I am not comfortless, mark my
confidence, nor loveless to you, observe my coun-
{reclaim.
sel, in that I wish you to {repent.
believe.

And

And lastly, Commend me (*I can scarce say kindly*) to those untaught Countrey people, whom neither feare of God, nor knowledge of his Word, nor example of my Civil Government, nor kinde entertainment, nor leasing, nor lending, nor trading, nor my large contributing to their Briefs, can win to the kinde welcoming of my children, dispersed through their infirmity, nor to the burying of them without inhumanity. And let those know my displeasure, who care not though *I starve* for want of food, who keep back the people as much as in them lieth from bringing sustenance hither, for feare the *Plague* should come thither in a *pair of Panniers*. But their fault *I will put last*, as the least in comparison of yours, who fright them with your amazednesse. But you should have had more hope in God, more trust in his Word, more love to me, more respect to your selves, then thus to expose your bodies dead, or alive (in this case) to the rude courtesie of the ignorantly fearful (*I had almost said*) faithles Countrey.

And all this comes to pass because *I am touched* with infirmity, which what it is you shall know; my infirmitie is { *Snaturall.*
Spiritual.

My spiritual infirmitie is sin in general, but in particular { *Security in prosperity.*
Unsensiblenesse of visitation.
Murmuring in want, abusing plenty.

Which you my Children have not been be-

hind-hand to augment, neither are you guiltless. Have not you infected my Air with swearing, my Taverns (which I erected to comfort the sorrowfull) with spewing up your sinnes? My Shops with cheating, my Churches with hypocrisie, my Suburbs with bandry? What sin am I tainted withal, of which you have not the rinſure? What paine have I put on, of which you have not the Viſor? You have grinded my poor, you have eat my people like bread, you have ſold them for old ſhoes, you have oppreſſed by might, and Bankruptiſm, you have left debts unpaid, you have opened a way for unſconſcious men to undo others by your departing, and left me, laſt of all, to deſolation, as if you were none of thoſe who had augmented my ſin, and therefore need not partake of my puniſhment. Theſe Miſchiefs you have left behind you, though your bodies are abſent, and I feel the ſmart of yours and mine own folly.

There are ſome of you, who are abſent, whoſe nakedneſſe (with *Conſtantine*) I had rather cover with my cloak, then diſcover. But I ſee ſome will fully let go the Plough, and never look after it, I ſee Shepherds ſmitten with feare, ſheep ſcattered, beſtiall ſicke, for want of due ordering, Church-diſcipline rejected, Sacraments neglected, the bread of life wiſhed, your ſelves in counſel and example deſpiſed. I am benefited by your prayers and pains, therefore will I ſpare reproof, as not worthy to do it. But yet obſerve (I pray you, eſpecially the moſt of you that are fled) how your people grow diſſolute, their natures insolent, their

their cares itching, their appetite greedy, their heads distracted, their hearts unsettled. I accuse no Father of the Church, for they have no particular place of residency, the care of all the Churches lies on them, and they deputed you over particular Congregations, for your own good and the peoples also, that the Church may want no tendance. Yet I say not, that you have been the fountain of all this. For you my children (for the most part) cannot complain for want of teaching, since you have followed so little, and plaid the wanton with your bread.

And if their sins would spur away as fast as they, I should complain of no other infirmity. But *Quicquid delirant isti plebsuntur Achivi*, whatsoever you have done I find the scourge of it, and with my poor inhabitants may say with David in the person of my Saviour *The rebukes of those that offended thee fall upon me*. Yet I excuse not my self, nor my residents as Innocent, but would not have my self only censured, because I bear the punishment. I have not truly bewailed my Rebellions against my late Sovereign, sacrilegiously robbing my Churches of their Orthodox Ministry, and turning the deaf ear to those sweet Singers of Israel, and followed the bleating of Jeroboams Calves. Thus having reduced my self to the Proverb, *Like People like Priest*; and no sooner did those sons of Corah blow the Trumpet of sedition, but presently my multitudes and strength, which should have been a Safeguard to the Kingdom, I did rebelliously sacrifice

Lamentatio Civitatis.

to the ruine of both: And the better to make Religion and Reformation a pretence for my Rebellion, I imposed Oaths and Covenants on my children, contrary to the Lawes of God, the Command of my King, the Law of the Land, and mine own Conscience. I no looner had brought to passe that wicked device which I had plotted against the Church, my King, the Kingdom, and mine own soul, but presently contrary to those Oaths and Protestations wickedly betrayed the best of Kings into the treacherous hands of the worst of men. And though with *Judas* I repented my self, and would have no hand in his death, yet when it was done I was not truly humbled for so grievous a sin, but still with *Ahab* went on to do wickedly. And since, though God hath by a marvellous hand of Providence, restored our Gracious Sovereign, whom God long preserve, unto the Throne of his Father, and my Judges being as at the first, and my Counsellors as at the beginning, the Church established in its primitive Purity, by enjoying its Liturgie, teaching my children as well how as to whom to pray: or if they would be so pious as to pray by the spirit, our Holy Mother the Church hath sufficiently provided, they may pray with understanding also; yet notwithstanding I have remained as schismatical as ever, being as unthankful under Mercies, as I was incorrigible under Judgments. I know, O Lord, thy Judgments are just, and that thout in faithfulness hath afflicted me. Have mercy upon me, O Lord, after

Lamentatio Civitatis.

7

thy great goodness, according to the multitude of thy tender mercies do away my offences, for I acknowledge my wickedness, and am sorry for my sin. Oh turn to me again thou Lord of Hosts, shew us the light of thy Countenance, and we shall be whole. I know also that I have the poor with me, a rude people, whom I cannot rule, whose necessity hath hardened them, and their defection driven them to Commit sinne with greedinesse. And as Cooks frame all things to the palate, and omit things profitable; so do they (saith *Philo*) omit good, and turn all things to their present pleasure. But I have a generation here likewise, who make Conscience of sinning, whose teares are daily poured forth, and prayers sent out, and ejaculations shot up for my restoring, who (I do hope) shall be heard in that they pray for, and I shall be cured, and they shall be blessed.

In the mean time my sorrows are multiplied not more by sickness then by scandalls of weak Phantasies, and by the comfortlesse desertion, and decession of my children. My scourge inflicted on me is the Plague: A disease fearful enough, yet not half so fearful as my sins, through which I have run boldly enough, and in which the Countrey-people hath taken part with me. A Disease which *David* chose before Famine or the Sword, Let me fall into the hand of God and not of man. A disease, which is some signe of Gods favour: For he hath not suffered Famine to blast our Fields with her barren breath, neither hath he said, Sword cut through this Land: But like a Father he hath taken

The second
kind of in-
firmity or
malady.

Lamentatio Civitatis.

taken us in hand himself: as David calls it, the Chastisement of his own hand, Let me fall into the Hand of God. A disease, that was the last blow that God took at Egypt, and the common scourge of Israel, and usually set on by an Angel, whose stroke moved the mud of mans nature to his own ruine, which else lyeth still and scelled, and destroys man some other way in time. I confesse, that I have heard related, that some of my Sister Cities have been infected by strange accidents: but God is my Master, and not Fortune my Mistress, some say the Infection hapneth by constellation, ominous aspects, evil conjunctions, unreasonable weathers, but these must extend themselves then beyond a City, and her Suburbs, because in these occurrences the aire is rained, and then not kept within the compasse of one Cities Hemisphere.

Some have been (they say) infected by meer stinks: they are noisome indeed, but have no more relation to kill this way by a Plague, then by other wayes and diseases, which they may breed and bring to passe. Bad fumes are discomforts that I am much troubled withal by reason of my noisome children, and idle servants, but yet my breath is not so obnoxious as is reported: for if it were, five would die to one that doth live, it being the common breath, by which all with me doth live, and being there is two weak bodies for one strong (counting women and children.) And beside, if my breath were infectious, then would those creatures, whose nature have affinity with man (as Swine, Cocks and Hens) receive
such

such infections in the streets, as would forthwith
 slay them, though they were not kept up in
 Plagued houses. Therefore do not scandal me,
 and adde affliction to the afflicted; but consider
God is my Rock, and his Word is my Pillar, and the
ground of Truth. I know that God may use out-
 ward means to infect and suffocate. But least we
 should learn too much to nature, he doth not (in
 Scripture) reveal this disease so executed: but ei-
 ther he doth express it done by an Angel, or else *Numb, 19. 45.*
 doth silence the execution thereof in a mute anger.
Job was smitten with scab, yet the Scripture, at-
 tribute it to the devil; and why should we think
 but that in a disease so mortal, so quick dispatch-
 ing as this; but that he used his good Angel, in-
 censed with his Masters displeasure, or else sent Sa-
 tan to buffet us for our presumptions.

Our Church acknowledgeth the Plague to be
 Gods arrow, and *Hippocrates* calls it *δυσήαρος κακός*.
 And therefore for Gods cause, lest you detract from
 his honour; lay it upon me. I know that those
 houses, wherein God hath smitten one (for want
 of care and means,) may and do taint others, but
 what is this to my breath, or that men should
 think therefore that I am totally infected. Or if
 one go abroad out of such a house into a Con-
 gregation, and there (because they have not been
 aired first) taint an other (as we surmise): or som-
 times one being afraid of another, their heart faint,
 and their blood turnes, and they die of the *plague*,
 their passions (though not stricken) helping to
 work the humours of their bodies to a fore; is this

cient to forget the operation of God in this *Plague*, or condemn me, or leave me utterly desolate? God hath said, that *he will send evil Angels* among us, yet these can but vex them to whom their licence extends; yet *I* make no doubt, but God makes the Pestilence ordinarily to cleave to a man by infection, but this doth not hold always that he doth so, and when it doth take one by infection, it is not always mortal.

1 Cor. 10. 11.

And this is the infirmity, with which I am at this time afflicted. And that *I* draw you not into error, take the judgment of other Ancients, and let none think by an obscure evasion, to make me the more to be shunned in necessary neighborly comfort, by saying the *Plague* in Scripture and ours were not all one, because theirs were sudder, ours were lingring. For God made those sharp, that *were* which were to live under the times of mercy, *might be warned by his Severity to them*. And if he had suffered them to have lived under the stroak as *Hezekiah* did, it would have broken out of them, as it did on him and us at this day. God is more merciful to us then, who by space between his stroaks calleth to repentance. But let not us abuse this mercy, and cry out rashly, and childishly (before God toucheth us) that all *London* is infected. Indeed lying and breathing under Gods stroak, often times infects others: hath not God therefore given you learned *Physicians* to your brethren, to help you with Preservatives against the infection, though they cannot recover the fish that is stricken? And if we use these good means, hath not God given us his Word, which declares

declares his power, in restraining not only the infection, but the violence of his *Devouring Angel* also, as our King *James* of blessed memory called it in his Parliament-Oration. And have not our *Magistrates* most worthily and carefully provided to shut them up, or dispose of them elsewhere, who have been stricken: Which course might do some good, but that we lack persons and purses to keep in, and keep the sick when they are within. All these things being observed, I need not be left like *Job* in a dunghil, nor my infirmity be so much shunned, that I and my children should be so many miles severed.

The Venereal Pox is ten times a baser disease and more absolutely infectious, yet my sonnes (I shame to own them) that have it, are called *Good-fellows*. Men will not stand upon it to drink either Wine or Tobacco with them, who are more fit (not for the *Peesthouse*) but the *Pisstrinum*, the *Bridewell*. The *Chyrurgions* never shun to cure these, but because the hand of God is upon me, and a less infectious disease, though more pernicious, I am shunned of some *Pastors and people, Physicians and Chyrurgions*, as if they stayed, they should be all dead men; whereas this disease is a picking and culling out of men, to set forward (as in a muster) which causeth it to take at the beginning one here, and another half a mile off, then leap thither again, where it was first, and take them away, which at first it left, (as the weekly Bills testify) neither can it be proved, that all these have by any contracting or conventing ever met together, especially since houses were shut up. So that as *Fer-*

melius saith) this disease hath an hidden beginning, and why not an hidden procession? But only that in continuance, some accidents do befall, upon which our reason hath more ground to traverse and discourse.

But som will say, the *Plague* is mortally infectious, and therefore it is wilful murder to stay if I may go. I cannot say so, if it be thy place and calling to stay. But I say, thou then dost kill them wilfully (by thine own argument) whom thou leavest behind, or settest to keep thy sick: except thou thinkest that servants and poor keepers may be killed up by authority.

But surely, if it were but well observed, my infirmity rather deserveth an humble reverence, then to breed a scandal, or an offence. If it were merely natural, men might like natural men shie from it. But as it is secretly hidden from the Heathen (as *Galen* and *Hippocrates*) who grant the beginning thereof to be very secret: so the Scriptures declare unto us that hidden beginning, that so we might know under what covert to hide us. The 91 *Psalm* tells us in verse the 1. 4. *Of the shadow and wings of the Almighty.* Therefore the *Septuagint* translates that *Psalm* where we find the word *Pestilence*, by the word (πῆλη) which signifies a word. Or else they call it (πῆλη) a thing arguing the strange nature thereof. These learned *Jews* went to the cause of the *Plague*. I am not ignorant, that the Heathen learned Physician *Galen* called it (*λοιμὸς*) because of his destroying nature, and mortal disposition, and *Hippocrates* called it (*ἐpidemia*) because of his spreading nature. These men went no farther then the effect, which was visible, but the invisible operator

operator and operation was hidden from them, and therein they did but guesse. The Scriptures call us to an outward admiration of this wonderful work, and an inward adoration of God who is the Enlarger and Restrainer hercof, who makes such sweet Promises in the 91 Psalm concerning deliverance from it; as, *Thou shalt go on the Asp and the Dragon.* Which *Mollerus* on that Psalm saith, signifies the Pestilence, and used by the Psalmist; *Ut vim veneni significantius exprimeret*; yet not the force of it to infect, but to kill; for the sting of the *Asp* poisons but those whom it strikes, it imparts not the same force to another, nor *contagiosa*, no not by touching of the body so stung. Yet this my infirmitie doth, yet alwayes not absolutely to death, nor doth it always infect to sicknesse (*Deo invante*) for we see that your *Searchers, Keepers, Sextons, Bearers*, are the seldome st taken with it.

Therefore the begining of this my infirmitie being invisible, the procelssion doubtful, the destroying selective, (as it were *Morbus rationalis*, a disease that did cull out of discourse or reason men appointed to die, and not always infect the next adjacent places); my learned and reverend fountes of former times in my affliction divinely have called for Metaphysical perfumes. So did Mr. *Fenton* in his spiritual perfume, as if Kitchen fire did as much good to purge away this disease, as our pots of Frankincense doth in my streets, when the wind blows it all to one end. And that we might have recourse to God above (though not without outward meanes) another of my well repured Sonnes counts no phantasie, that print (as it were) of a blow on some.

Mr. Fenton
in his spiritual
Perf.

Mr. Holl and
The in his p. Pr.

The forces we may know from whence they are; the tokens ordinarily we discern, but from whence is this? This seems to be (*מִלָּחָמָה*) or *Plaga*, a blow indeed so termed, *Rev.* 16. 9. All these doth but shew us, whom first and mainly to beleeve upon, the God of spirits, who can call back his Serjants and withdraw his Action, and forgive our debt, and forbear our lives till some other time.

Yet I feare me all this will not d. live my smells out of your nose. If stinkes doth it, do you think the stinks will be ever the lesse when so many thousand are deid? No. And yet you will come to Town then, and when here is the more stirre, here will be the more stink.

Object.

Answer.

Object.

Answer.

Object.

Answer.

But why did not my stinks kill you before now?

Because (say you) God gave not the Word?

Why doth not then the most stinking places (as the shambles, insect first, now God hath given the Word?

Because God will not have it so, you will say. True, by the same reason you may be saved here, and die there, or here when you come back, because God will have it so.

But you will say, if it comes not only by such means, why happens it upon the Citie rather then the Countrey?

Because God is ever liberal of favours toward great Congregations, his favours are more plentiful, more visible, and men are more sensible of them. And therefore you shall finde the Apostles (for the most part) dedicating their Epistles to Cities, and the Prophets likewise bending their prophecies thereto. Now where he is most plentiful in these, he

he is also of his corrections. So to Israel, no people better fed, better taught, soundlier whipt. And it is most equal, that when men abuse *(אֵלֹהִים עָבְדוּ)* the clear Word of Life, they should have *(אֵלֹהִים עָבְדוּ)* the benumbing word of death. I Iohn 1.4.
Psal 91.3.

Secondly, it is done to the City for the Countreys example, that the *Pagi*, and the *Villages* round about might tremble, and that the *paganis* thereof might leave off their *paganish conversation*, and stand in awe and sin not; which things if they do not, though we have the sharp ends of the Rod, they may have (as heretofore) the stumps. Mistake me not, I do not hope for it, I feare it. For remember when God afflicted us the last time; when we had *Zim*, had not you *Zim*? When we had the *Scritchowe*, had not you the *night Raven*? When we had the *Pestilence*, had not you the *Plague* also? You had; and you did cast of mine infirmity.

Therefore consider what I have declared of it, and use all good medicines, but above all medicines take *Faith, Hope, and a good Conscience*. You shall find them (my dear children) of more force then the greatest *Antidote*. Remember the promise of God in that Psal. 91. 14,
15, 16.
91. Psalm 14. 15. 16 verses, count it precious, let it be thy *Buckler*, as it is in the fourth verse. *Mollerus* on that Psalm saith, *Eos qui certa fide in Deum recurre-
rent caros serè à pestis sevitia* that those which trust in God shall be free. So *Mr. Cupper* on the same Psalm. And *St. Chrysostom* on the same Psalm saith, *Securus
habitau in terra, & prolixam vitam inuentat*. He shall dwell secure, and find a long life; but *totum hoc fit per
spem*, saith he. True it is, for we see some scape fire and sword

sword with boldnesse, others overcome their enemies with fortitude, and shall not the *Quintessence of fortitude, the spirit of valour* (which is confidence in God) do much more? *Doth not godliness profit to all things, both to this life and that which is to come.* 1 Tim. 4. 8. If any one object that godly men die of it, it is true doth God deceive their trust in that? No. He giveth them life, and a better life. For God will not be stirred to temporaries by his own children; and if he takes one away in this kind, I hope he doth him no wrong. Some wicked men you will say escape too. That is, because God will be better then his word to all men, that the mouths of all men may be stopped. He spares evil men sometime, that they may fulfil their sin; he takes away the good from the evil to come. And this is thy encouragement, that if he spares of both sorts, why not thee, if thou stayest in thy place, and necessary calling? But thou fearest to die, because neither prepared in faith nor profession. Therefore I conclude my disease to be sore, as to be most infectious, yet God can restrain it, and though he hath sent out his *evil Angel*, yet I will trust in the *good Angel of the Covenant*. Do you so likewise, that you may be partaker of my faith, not mine infirmities; and cry, *O Lord, thou hast been our refuge from one generation to another.* You have seen my infirmities, the nature of it, the principal remedy against it. What else is to be used in natural cure against natural infection, I leave to your learned and grave brothers of *Physick*. I have prescribed that which never failed *Probatum est, Jam. 5. 17.*

Povertie.

But this is not all my trouble, for my sorrows are

in-

increased like my finnes: sicknesse hath consumed my substance; and I may justly say wth David, *I am weak and poor.*

My poverty lieth in being void of } Trading.
 } Money.
 } Viſual.

All which I am well nigh deſtitute of at this time. This I confeſſe to be juſtly inflicted on me for my pride, with which I have ſought to out face Heaven. My tinkling ſeet, and my tipſoe pace, my horned Tyaraes, and criſped curled locks, ſhinne-pride and ſhooe pile, fullneſſe of bread hath made me liſt my heel againſt my Maker. *I ſaid in my proſperity I ſhould never be moved; but thou, O Lord, haſt turned thy face, and I am troubled.* My children have bin ſo full fed, that they have fallen out among themſelves, the meaneſt thinking themſelves as good as the Magiſtrate, and the mighty reſuſing to look upon the cauſe of the mean. My Merchants have been the Companions of Princes, but now are gone, their place is ſcarce to be found. How hath my back groaned with heavy burdens, and now *Iſſachar ſtands ſtill for want of work.* One wine may carry all I ſell in a day. I have had much trading that I could ſcarce finde time to ſerve God, but now every day is an Holy day, becauſe I have prophesied his Holy day. (even his bleſſed Sabbath) which have been dedicated to him, as a remembrance of his glorious Reſurrection. But I have lye dead in finnes and treſpaſſes. I have given libertie to my ſervants to execute their wills in Sabbath-breaking, and ſwearing: now God hath proclaimed libertie for them to the Peſtilence, to wandring, to idleneſſe. My apprentices

Lamentatio Civitatis.

prentices have been the children of *Knights and Fustices of the Countrey*, (which they accepted at my hands joyfully) but now my children are cast out by those swains like dung, railed like beggars, served like swine in hogstyes, buried in the high way like malefactors. But whither doth my grief transport me? *This the Countrey shall bear of hereafter.*

I have opened my *Coffers* to the *Countries* wants full often, and have some of them in bonds still, but now I want it for my poor Children, and they neither look to discharge their debt, nor in requital of my kindnesse will shew pity to my distressed and despoiled Children.

I have had feasts admired at, whose very sight hath cloy'd the appetite, and my very *Reason* hath turned Cook to cocker the palate of my Wantons, I would those feastings had stocked my poor kindred in my *Suburbs*, and let them to work, *thus there might be no complaining in my streets: with which sacrifice God would be well-pleased.* The worst servant in my house hath had bread enough, and now I starve for hunger: for many of my children cry for bread, and I care me die of the *Stomack Sicknesse*, as well as the *Spotted Sicknesse*, if there were a Bill could be gotten of all diseaser, *David's* tears are my repast, his sighs my repose. *Jabs* Message is the newest most rise on my Exchange. One robs me of my *Asses*, another of my *Camels*, my *Sheep* are consumed, my Children are bruiled, my self stricken with boiles and sores. I see nothing but my nakedness. Those great Gates which were wont to be furnished with spangled star-like beauties, are now the lodging for

poor

poor Children, or places for dung and draught. My Chamber and Treasury, which was wont to be my refuge, can no more supply my wants, it hath been so swept; Beside, the stock of my Corporations hath been broken to maintain my wants, and yet my Children cry for bread: and their brethren that remain are pressed with their maintenance, and urged almost beyond their ability to finde them necessaries.

This misery makes me again remember my folly, who have wished for some meanes that might consume some of my Children, I being not able to maintain them, and God hath now said Amen to my ungracious desires; for he hath taken them away who might have served for my defence. And now I see, when God sends mouths, he sends meat also, for though I have buried so many thousand, I have nothing more then I had in wealth or trading; Nay, there are many who would be glad their houses were visited, that they might be kept by the parish, because they have nothing to eat. Yet I have some wicked wretches, who have learned of some Country-farmers when they want, to grumble against God for something, and when they have Gods plenty to murmur for nothing. For their eye is evil because Gods is good.

When they have Corne enough, they say it is worth nothing, and they can make no money of it; but they can make themselves Curses with it, for hording it up, when they should make bread of it for the poor. If they have bread for their Babes, and food for their Hinds, and provision for their Beasts, and a reasonable price for the remainder; have they

Lamentatio Civitatis.

not sufficient? Yes more then they deserve, Such as these have helped to hale a Curse from God, and by their means it is I am so lean in looks, so lank in purse, so empty in stomach. But I have deserved my self more then all these punishments doubled, yet shall they scape who help to encrease them? No. That is my feare, that God hath not yet done, and my grief, that mine own Children should farther provoke him, and help to aggravate my sorrowes.

For I am not only weak by sicknesse, poor, being destitute of meanes; but forsaken, being desolate and forlorn of Company. But here lies my Comfort. *The Poor shall not alwayes be forgotten; the expectation of the needie shall not perish for ever.* And although it may be asked in respect of my *Babylonish* sinnes, how is *that golden Citie ceased*? Yet I have *this hope* in Gods mercy, that *the first borne of the poor shall feed, and the needie lie down in safetie.* For as Saint Austin hath it, *Pauper est in animo Dei, non in sacculo;* the poor is in Gods minde, not in his purse, so that his purse may be scattered upon the rich, but his minde runs on the poor.

But yet who would think Children should be so unkinde to a Mother, who hath educated them in the knowledge of God, and in the experience of her bosome-love, to let their Mother be forlorne of Company. My company that I stand in need of,

but want; are } Ministers.
Physicians.
Traders.

The one would help me being *sonle-sick*, the other

Lamentatio Civitatis.

ther being *body-sick*, the third being *belly-sick*. There are others, whom I finde missing too, as my *Lawyers*, by whose Science it hath been spoken of me as it was of the City *Abel*: *They shall ask counsel at Abel, and so they ended the matter.* But some of my sonnes have bereaved me of that good report, and have almost made it, *If they ask counsel at London, so they may begin the matter, let it end when it will.* These men I misse, but I do not want them, except those who walks by the rule of a good Conscience, those that do *Ius dicere*, or *Ius dare*; these I do esteem and respect; And as for those that do *Ius esse*, swallow the Law, but not *Ius edere*, bring little to light; those that fill *Westminster-Hall*, but to little purpose. I blame not those Honourable and grave persons, who are many of them employed by my *Royal Sovereign*, and the *Father of my Countrey*. And I know that their judicious Consultations may benefit me wheresoever they are, for these I earnestly pray that God may keep them in all times of trouble.

There be others whose company I misse, namely, those whom God hath given in great abundance, whose very House-keeping might have relieved some, refreshed others; but their countenance and good example of fasting and praying, would have encouraged all, but they are gone, and they neglect to employ that Talent which God hath given them in charge; But some Charitable and sincere persons still remaineth with us, *He that giveth to the Poor lendeth unto the Lord*: the Charitable person shall be blessed, and happy are those persons that shall fully execute their

Lamentatio Civitatis.

charge as he doth. But they sit in the Country secure, and thank God they are there. Indeed if they had stayed here, pitying my distress, aiding me in weaknesse, by disbursing their money, and exercising their places, and afterward (when God had ceased his hand, and they given him condign thanks for his mercy) they then solacing themselves in the pleasant shades, might thank God for his preservation, and their recreation with a safe conscience. But to thank God for his Connivency in their natural courses (except for his mercy that therein they be not consumed) is false fire, and favors more of the *Kitchin* than the *Conscience*. Let them thank their *Coach-horses*, for I have so fed their *Masters* (for the most part) that I am sure they could never have gotten half so far without them.

But the higher my childrens groans rise, the more I look about me, and the more help I still miss. Where be my *Chyrurgions* now, that can mortifie and revive a wound when they list; and rub over an old sore, and pick many a pound out of the paring of a mans toe, that can scarrifie a green wound, and cancerize an old one? Where is the aid I should have of these skilful men? These are *shavers* in their kinde: but at this time they had rather carve at a *Capon*, or Anatomize a *Rabbit*, then Lance a sore, and do their duty out of a good conscience to their sick mother. If a man that is hanged fall to their share, who but they to cut and carve! but to what purpose think you? As the Priest did of old, *Pectoribus inblans spirantia consulis exta*, gape upon his guts, and then make good cheer for their own. These have the termes

of

of Art explained, the secrets of Nature opened, but to what purpose, if it be done to admiration rather then operations: and to shew the work of Nature, and yet not to help Nature? For now I stand in need, I am pasted from the *Physician* to the *Chyrurgion*, by the *Chyrurgion* left to the *Barber*; where, if I will wash, and be gon, and so forth, I may, he can do no more.

But I did suppose, that my *Physicians* would not have stirred. Men that have *Antidotes at Command*, *Electuaries*, *Pomanders*, and what not, whole *Apothecaries* shops full of *Concepts* and *Receipts*, to keep all the *Cinque-ports* of mansbody inviolable. Or if a man be sick, they can, or who can (under God) *resurre nature*, and *restore health*? They have many *Powders* and *Antidotes* for other men, or for their mony, but none to strengthen their own heart, so much as to stay in a City where the *Plague* is. To these men belongs that saying, *Luke 4. 23. Medice cura te ipsum*. And this question which was most noisom, *Fobs disease*, or the *Plague*: and this demand, which conduceth most to salvation, the opinion of a *Naturian*, (*the Plague is infectious*) or the prescription of *Divinity* (*he that hath an office, let him wait on his office.*) If you think the latter, *ho: age & vive*, our blessed Saviour shall approve you, *When I was sick you visited me*. Why are we bidden to honor them? Because, saith the *Sonne of Syrach*, *They be ordained for thy health*. Are they so? the more uncharitable and unconscionable they to leave me in this distresse. But since I have set them on *Horseback*, they are rid away. My Saviour said, *that the sick needs the Physician*, not the healthful. Yea but they say, the *Physician* now stands in no need of the sick

Lamentatio Civitatis.

sick, for he hath filled his purse, and is gone. Oh sweet *Samaritan*, if thou haddest done so to them or me, when thou foundest me lying in the high way to Hell and Death, what had become of us? Well, had I but for all this the Priest to stand by me in this *Leprosie*, I could have borne it: but as a wounded spirit none can beare, so neither can I suffer the losse of my spiritual salve: I blame not you, that have two cares, and two cures, (for you are gone every Summer to discharge your office to your Countrey sheep, and when that is done, I know you will returne) but you have no charge to pay your charges but my purse.

And especially you that leave your Pastoral charge in the Countrey, taking up your *Litter* (*Lecture* I should say) and yet *Litter* as you use it, making of *London a Station* till your own ends be achieved, or till some crosse befall me, and then you are gone. Nay, because you would not be said to forsake my people, you have sent my people away before with your great persuasions to fly. *You love not two livings till you have them, but a Living and a Lecture, is an easie taske, because they are not two cures of Soules, and it is true; for one is a wounding of Soules for want of cure.*

Mar. 23. 16. But this may be defended you think, for there is much difference between the *Temple*, and the gold of the *Temple in swearing*, so it may be there is in *Preaching*. He that hath the charge of two Temples, that is something; but he that is called to one, and takes the gold of another or two, with neglect of his own, that is nothing: for my money may be taken, and your sheep left upon the Downes in the Countrey, with any Hireling that will do it cheapest. And though

though my Citie-children lye sick, and so the rest wants food it matters not, you have other sheep then, let the *Parson* look to these, say you, let the *Physician*, saith he, let the *Chyrurgion*, saith he, let the *Curate*, saith he, and so with *Job* I am brought to the Ash-heape. But if my Children would be ruled by me, they shall choose such as will stand to their Teaching, and them also; in life and death, sickness and in health, doing their dutie out of a good Conscience.

But let me not condemne the just with the unjust. There are some of this reverent profession, who are worthy of double honour, who have abode with me in temptations, the Lord shew mercy to them, and to those worthy *Physicians*, who have not been ashamed of my bonds, nor childishly affrighted at my infirmitie. And those *Chyrurgions* who have addicted themselves to my health, the Lord remember them when they are in trouble; with all the rest, who have with me humbled themselves under Gods hand, and administred sweet comfort when it was bitterneffe with me. My respectful eye shall ever be upon them, and their names as occasion shall serve, exalted to my power, and that beyond ordinarie discourse. Especially those *Aarons*, who have stood betwixt the living and the dead. In mean time, accept these ejaculations to God for you in requital: The Lord hear you in the day of trouble, the name of the God of *Facob* defend you, strengthen you when you lye sick upon your bed, and deliver you not unto the will of your enemies.

But would one think my Tradesmen should goe, if but for their profit sake. But the Devil knows their minde, that skin for skin, and all that a man hath, he will give.

give for his life. But yet Gods servants have ever preferred his service, their calling, before their own lives. Moses would rather suffer affliction with his Brethren, then live in Pharaohs Court. Uriah would not lie with his wife, nor eat, nor drink unto mirth, while Gods Host was in the field. And Solomon saith, It is better to go to the house of mourning then feasting. But these are all too little to perswade you, till I set before you your faults, as well as mine own defects.

Unkindness.

Which are these { Unkindnesse.
Uncharitablenesse.
Distrustfulnesse.

Your unkindnesse appears in these foure particulars: *First*, in disgracing me; *Secondly*, in your Countrey-merriment; *Thirdly*, in your leaving me desolate; *Fourthly*, in not paying your debts.

Your disgrace appears in leaving my streets bare, my Temples empty, my shops shut up. Beside, you have made my favor to sink in the Countrey through your rashness, & their ignorance. Secondly, your unkindness appears in your jocund behaviour in the Countrey, at whose lightness those *Syluans wonder*, as at people more unnatural then themselves. Me thinks you should fear least benumbing death might creep on your Angles (which I see conveyed along my streets for your pleasure) like the sleepey venome of the Cramp-fish. Or while you shoot in pastime, you should feare least the arrow that flies by day should aim at you in earnest. You bewray the weaknesse of your affection to me, and your

Lamentatio Civitatis.

27

your fellow brethren, your unsensiblenesse of Gods hand, and your shallownesse in Religion, even by this. Thirdly, have you not adventured me to the *common spoyle*? *If God did not watch the Citie*: If I had not one Sonne left me whose care hath shewed him a Father to me, how might my doors be broken open, my Chests ranacker, mine Obligations torne, my Bonds cancelled? You will not beleve this, yet some of you (I fear me) will be sensible of it. God continue him in this care, and reward him for it. You have fastned your doors with *Padlocks*, some have *Powder to blow them open*. When you return, complain not what you have lost; least I smile at your folly, and seem to pitie your misfortune. Fourthly, have you not left some of y^{our} debts unpaid, by which I should be relieved, never considering what may become of you and yours; and then how your Creditors hearts must be turmoild to seek after their own. Hath not many of you carried away the better part of your estates in money, and *sowed them by the high-way as the Lord hath scattered your bodies*? I could name some, *but time will bring them to light*.

The
Lord
Mayor.

To this adde your uncharitablenesse, and then see whether I speak without cause, which first appears in not relieving the poor, who like a Cripple cannot follow your nimble Coursers. I am not ignorant that some have given out of their superfluitie, others out of pure charitie, but the most have not: and to the little which is left, is consumed, and like *Pharaohs kine*, we seem never the fatter; for what is this among so many?

Uncharitable-
nesse.

Secondly, it shewes it self in condemning the

E

poor;

poor; (that they are so obvious to the *Plague*) as if God had a quarrel against none but them. I know they are, for the most part, ill livers, intemperate of tongue, and appetite, grosse feeders; and such as disorderly thrust themselves into danger, all this may conspire to their ruine, by preparing their bodies for other diseases as well as the *Plague*: for this disease takes hold of them more then others, because they be most in number: but my penny-fathers have not all scaped it, nor the finest feeders, and therefore your judgment of the poor is somewhat too harsh.

Thirdly, It appears in not assisting me in your prayers. It may be you will say, that you doe in private: if I had seen it here, I would have more easily beleaved it: for many of you are gone, where you made little of *Preaching*, though you have fat pasture. And how you will forget your dutie, when you are not taught it, I may justly feare.

Other inconveniences you have brought about, as discouraging those that stay, they weakly conceiving that they are but dead men. Some are of a stronger temper, but yet Comes in *via pro vehiculo est*; your company might have been a great ease unto them.

Again, by your departing indiscreetly, how have you disjoynted the Countrey with fear, procured rough usage to your selves, and caused me to fare the worse for your sakes; for I can scarce get provision from the Countrey, and so my misery is doubled.

Distrust-
fulness.

But though you have forsok me, I could never think you would have forsaken your God, but rather received evil at his hands as well as good. But you have either in this, distrusted Gods will, that he will not save

save you, or else his power that he cannot save you, the Plague being a disease of a depopulating nature; or else you mistrust that this Plague came by some accident; and so it doth *Catch that catch may*, every one that comes neer it. But my Saviour saith, *That a Sparrow falls not to the ground without the will of your heavenly Father.* But you will say, that you take your flight as a means to bring Gods will to passe in saving you: you say well, if you can prove it. Doe you think that God will save none that stay? Or that he will spare all you that be abroad? I dare not say so. I fear you would faine wrest Gods will to yours. I grant that evil things coming from the hand of God, may and ought to be avoided when God shewes a man a gap to go out at; but this must not be the *Gap of our own phantasie*. When God leaves a man a lawful gap, he doth not crosse some positive point of Religion. And if the case be doubtful, then are we to bend our selves to that course, which may sute best with the Analogie of Faith, and not to our own particular, except that particular hold also in as full grounds of Religion, as the other course. Therefore in all such passages we are to observe, that *what we do be not against piety, charitie, nature, civil policie*: as that we decline not from God, from our neighbour, from our kindred, nor from the Common-wealth.

I speak
of those
who by
their
place
and cal-
ling
should
not have
stirred
but sto-
e to their
charge

And these wholsome Rules, my reverent Sonnes have laid down in former times, though misconceived of some of their followers, who willing to please their own nature, have catched something

from them, not observing their whole intent. I make no doubt, *but in general, and open punishments you may, and ought to shift for your selves by removal, as in famine Abram did; and in persecution from one Citie you may flie to another, saith my Saviour.* But in an uncertain punishment (wherein none can assure themselves absolutely in going or staying, of life and death) when Religion and Nature rather invites us to stay, it is vaine feare to flie, or else self-love without religious respect: except you be such an one as by flight neither hurteth other nor others. Or else you be such † whose residence is not necessary. But who are unnecessary, (if they be members of a Common wealth) I know not, except women, and young children, and some servants, or sojourners, or Gentlemen, who have no relation to me as necessary members. For if you think the rich men may go, then hath the middle sort little to do; so that in fine, they will not finde themselves very needful: and let them go too and then others shall have nothing to do; and then I shall have none left but the poor, nor of them but one'y such as can make no scape into the Countrey, and so the subject of the *Physitian* and the *Minister* being almost gone, there will be little need of them too. And for the *Magistrate*, it will scarce be worth his paines; he may appoint an under officer to keep the pōor folks in order. But a Common-wealth is a body, and one member methinks should nourish another; but especially in a Christian Common-wealth. For as *Job* speaks in his own person, *a man in misery should be comforted of his neighbours, but men have forsaken the fear of the Almighty*: the latter part of

† Mr.
Balm-
ford in
his Dial.
of the
Pest.
p. 69.

of the verse I may say with him concerning you: You were ever taught to stand to your Calling; especially in a doubtful, and invisible Correction.

One of my worthy Sonnes, a Doctor of Physick, did much blame you in a time of the Plague, for your unnatural starting one from another. And as I remember these were his words: * *It remaineth that acknow-*

ledging the Pest his Contagion, we notwithstanding (who are Christians) carefully avoide that saithlesse and Paganish fearfulness, whereby we are made to break all the bonds of Religion, Consanguinitie, Alliance, Friendship, and Politie. So that you see how careful they were, and yet how head-strong you have been. We do the Pagans wrong to put this fearfulness on them, for they strive to do the uttermost duties to the sick, and the dead. It is now Christian fearefulness, the more our shame.

* Dr. Hering
Epist. before
his defence
printed 1624.

Some of you will say, that God it may be sent it to scatter the Cittie, and punish the pride thereof that way: that is hidden from thee, though likeliest: but thou knowest, that God useth to send crosses for sinne, and yet withal to try us whether we will cleave to him or no. But you have forsaken him, his Word, and me also. Some I fear will aske, Why may not they flie as well as the King and State, (indeed some have been forwarder then his Majestie in that businesse) their lives are as dear to them? Oh remember what Davids Worthies said unto him, *Thou art worth ten thousand of us*, he that thinks not so, knoweth not what the light of Israel meaneth. The King is the head and tower: the Councel is the heart of a Land, and ought to be defended from diseases, least the life

¹ Sam. 28.3.

² Sam. 21.17.

be

be endangered. Beside, their affairs are such as that they may be considered of in other places as well as here. For want of these considerations I am almost beggered, I was at a low ebbe before, by an unnatural rebellion against my Sovereign, but now it is full flood with me, but of miserie, because of my sin.

Thus am I left disconsolate, because God hath touched me; and as Euripides, *τίνα πύρι πᾶς τις ἐννοῶν φίλος*, every friend shuns the distressed, but if I should so deal by you, (whose servants are dead, whom you set to keep your goods) all might run to ruine. But I have not so requited you, nor will while I am able to help you. For though you have forsaken me, yet my God hath not, and therefore for his sake, I cannot but love you, and wish you well; and I pray God that a feare of no worse thing drive you home, then that which hath driven you abroad.

But now I remember where you are, and how both you and I have been abused by those rough-hewn and unnatural persons (who have neither knowledge in, nor sense of your brother Jacobs afflictions) I cannot shew my Comfort in God, nor my Counsel to you, till I have uttered my stomach to them, whom I condemn of ignorance and hard heartednesse.

The Countreys ignorance.

First, of *ignorance*, I might say of *manners*, but that you will grant at the first word; I also might say of *Co. vetensnesse*, as hording of Corne, but you are contented to be convinced of that, so you may get my money. But I say I condemn you of *ignorance*, which is the fountain of all this mildenecour. For you are *ignorant*, first, of God, and secondly, of Gods hand, and that appears, by your strange fables of the Plague, as if God had no stroak

in

in that disease till you feel it. You more reverence the *Clouds, then the Creator*; and have better skill in the *Weather* then the *Scripture*. You can discern the face of *Heaven*, but not the season, nor the time of *Gods visitation*; And many of you also are ignorant of *charitie* toward them whom God hath afflicted.

How could it else com to pass, that you are so *stie* both of them untouched, and me being visited, and to others of my Children distressed. Some of thole, who are whole, you keep from the sight of their friends, and put them to shift for their lodgings. They whom God smites by the way, you let them die in ditches, or draw them to a hole like dogs; and this (I perceive) you would not do, but for fear their carcasses should infect your aire. But I fear God hath worse rods in pickel for you then so, without you shew more love to your Brethren.

Can you be so cruel to a *Mother in Israel*, to whom the best of you have been beholding to me either for coyne or Counsel? worse then *Barbarians*, for they would comfort poor *Ship wrackt Paul*, and though they misconceived him while the *Viper* was upon him, yet they thrust him not out till they saw farther: and so you, when my disease hath left me, will come sewing up to me, and offer me your service: but I shall beleve you at leisure; I feare me few such as you will be approved at *Gods barre* for this, when I was sick you visited me. But if you have a botched horse with his back full of ulcers, you can finde a *Farrier* to cut out the exorbitant flesh: but let a *Sonneor a Daughter of Abraham* die for want of *ostendence*. If one of you have an *Oxe* or an *Ass* die in a ditch, you will help him out, (and may, though it were the *Sabbath-day* in case of

Hard-heartedness.

They fell in the other extremity.

neces-

necessarie) but you can let your Brother Christians die in a Ditch. Your Inne-keepers professe hospitalitie, and if a man will, he may drink like a Swine: but if the afflicted of God desire repast or repose, they must lie with the Swine. *If their Chambers reek with the smoke of Erebus, and stink (like a dead dog) of spewing, that is not infectious because they are used to it.* But if a Christian come from me weary with travaile, though he hath no discale, yet he is kept out with Bills least his breath should infect their stinking roomes.

Some of them can keep a Fox in a Coverlet, and a W— in a Closet whose soul already hath burst forth often with odious soares, and infectious swellings, but they can make no shift for a sick Body, whose soul would bankrupt them to imitate the patience thereof under Gods hand; but they must drop down without commiseration. Doe you neither fear God, nor man that you are thus insolent? If a man dye he must be dragged, at a Horse tayle like *Hector*, or drawn with men like *Tamberlaine*: If he live, he must lye in solitude, or misery: Oh base Heathenisme; unheard of Barbarisme; I see there is no Tyrant like superstitious opinion. If I should give my fury the Bridle, I should set such marks on you in this my rage, as a *Lyonesse robbed of her Whelps* would do, or send out some *Satyrs*, whose sharpe scourge should make you hide your selves. But O God thou hast taught me Patience, and I intreat thee if I have offended in this, pardon the exuberancy of my passion, which swells so high to think on my childrens calamity aggravated by these mens cruelty. I have now played the part of a weak Wo-

man

man overcome with injurie, yet I have not *Out-run*
the Conſtable, for he is in the *Countrey*.

But now I muſt ſhew theſe men, (leſt they laugh at
 my anger, and rejoyce at my tribulation) that though
 I am grieved, I am not diſcouraged. And to my
 Children, that I love them, though I do (not without
 cauſe) reprove them, I am not diſheartned, *Fiſt*, be-
 cauſe I have hope, that this *Plague is Gods purge*, to
make me more healthie in ſoul and bodie. In ſoul for it is
 good to be afflicted, and thoſe whom God loves he chaſti-
 ſeth. I hope it is Gods rod not his ſword, to correct me,
 not to deſtroy me. His fire to purifie, not to inflame
 and conſume me.

Com-
 fort in
 God.

And this not without reaſon, for

Fiſt, this courſe my God hath uſed heretofore, to
 bring me into the right way.

Secondly, becauſe he hath not given me to ſlaughter
 of my enemy, nor famine, but hath given me hope of
 the fruits of the earth, and hath taken me into his
 own hands to chaſtiſe me, and I know with him there
 is mercy, and with my Saviour there is plenteous Re-
 demption.

Thirdly, becauſe he doth it by degrees, as ſo many
 warnings, that I ſhould ask forgivenesse before he
 ſtrike again; when as he might conſume me at
 once.

Fourthly, becauſe he hath left me as yet the pillars
 of my age, to lean on like *Jachin* and *Boaz*; good
 Miniſters, as monitors to remember me, and good
 Magiſtrates as Fathers to provide for me. But above
 all, the frontiſpiece of beaurie, built upon theſe
 pillars; a good and gracious King, whole heart I

know, and heare, doth pittie my distresse.

Fifthly, I hope it will purge my body from bad humours, as vicious persons: Nay, I know it hath already of abundance, and the rest will stand (*I hope*) in more awe.

And again, It savours of mercy, in that the pöör is taken from him, that is too strong for him (namely this hard world) and God hath made more room under me. And if *I provoke him not farther*, and draw his punishments out longer by *distressing*, or *presuming*, or for want of *repenting*, all may turn to my good in an extraordinary measure. If my proud flesh were but abated, and my *plurisie of waine desires* wasted, my *stinking weeds* extirped, I know the Lord can heal me in a trice, and would too, for he wills not the death of sinners; and to his children his love never had beginning, and therefore can never have ending.

Some good men are taken away, and many lay it not to heart. I could not well spare them, but only for the Lord, here is so few upon the earth. But he will take them also, *least his Children like Prodigals should assume their Portion in this life*. Therefore despise me not you of Idumea in the Countrey, but mark Obcd. Obcdiab's Prophecy against them that commiserate
5. 10. not Jacobs affliction. And be not thou a rod, helping to beate Gods Children, least my Heavenly Father afterward I to shew his love, and ease my griefe) throw that rod into the fire of his fury likewise. And say not with thy self, that my Children brought it to thee, for it was begun this year in the Countrey as soon as in the Citty. There.

Therefore *harden not your hearts, but by your timely repentance prepare your selves*, either to entertaine it, or prevent it. And howsoever your weaknesse hath prompted you on to use this violence, yet because *we are Brethren*, and so may continue in Love, and Peace, as well as in profession of truth, my prayers shall be poured out for your preservation from inward errors, and outward evils.

And you my dear Children, wheresoever you are dispersed, take not too hainously my reproof, since it is just, nor reject my Counsel, since it is the token of my love. *I know your hearts are here, unlesse your treasures are there.* Why should they, or we be thus separated, but rather come together, and joyne heart and hand together, and help to keep the blowes from one another: or else ease the smart of them when they are given, by our best charitable endeavours. *I know if all but the poor had gone, God would not have destroyed them all, least you should want subjects for your charity.* Or if they had gone too, yet he would not have ended his quarrel against my walls, but either have followed you in hot pursuit by the way side (as he hath done many) or else he would have waited till you had returned, and have begun again, least you should have gloried in your own inventions.

The last of these is yet to be feared. And therefore *reclaime your erroneous confidence in your flight.* Else though that my heart pant after you, though my armes would faine embrace you, yet *I love you so well, that I would not draw you to inconveniencie.* Therefore for your health and preservation thereof,

Exod.
30. 34.

by some good *Antidote* against your change of ayre, I referre to your learned brothers of *Physicke*: not that I think my whole ayre is infected, or mortal, but sickly to any that comes out of a fresher ayre, and more dangerous now because you have somewhat to fright you. To strengthen your heart take this Cordial, *Repentance*. and a good *Conscience*, urged from *Gods mercy*, and built on his *Word*, and well tempered together. And for a good *Perfume*, take the *Lords incense*, appointed in *Exodus*, viz. *Myrrhe*, *clear gumme*, *Galbannum*, and *Frankensence*. Which some ingredients, have relation to *Prayer and Profession*, *Faith and Charitie*. These may be your practise, and your contemplation; not to hold to your nose of vaine glory, or hypocrisie, as, *Exodus* 30. 38. But to offer to God out of the Censor of a zealous heart. And then thou shalt smell it, and others too, and God be satisfied, and thy house well ayred: and then thou mayst returne with safety and comfort. And if God doe touch thee with the *Plague*, thou shalt have the *Pledge of his love*: if with the *Pest*, and not mortally, yet he hath the *Test* and reproof of thee, and thou the prooffe and tryal of him. If he give thee the *blow of death*, and the word of life also, he doth thee no hurt.

When thou comest, come with this consideration; for it is mine, and I have found it effectual: Neither would I be rid of his word of life revealed in the preaching of the Gospel in my Temples, to be eased of his band of sicknesse on my house.

Come therefore to your old habitations; not to your old sinnes: and as God hath swept my house, to desire him to garnish it with vertue, and furnish it with

with graces, *Least worse things happen to me and you.* And glorie not in your inventions, or worldly policie, or care, but in Gods power and mercy, that we may safelie reioice together, and magnifie his great Name in his holy Temple. *And thinke not they on whom the Tower of Siloam fell, were greater sinners then the rest of the people, but unless you repent, you will all perish.*

Neither do you (my children) which are here resident, boast against your weaker brethren: *be not high minded, but fear. Let not the custome of Gods judgement harden thee, but relate unto thy wandring brethren Gods wonders in this judgement, and mercies in this sickness,* to his glorie, and thy comfort, and their encouragement. And if there be anie evil lurk in thy heart, *which the broome of Gods wrath hath not swept out,* repent speedily, least thou brag before the Victory, and so God cut thee off suddenlie. That so doing you may live in love and peace together to your lives end.

For if this Canker-worme doe no good, he hath a Palmer-worme readie to bring famine, if that prevaile not, he hath a Catter-piller that unensiblie shall devoure your Common-wealth, and *the brother shall betray the brother* for want of love, or for love of gain. If that serve not to reclaime you, he hath *Locusts of Hereticks*, and enemies to exirpe us, and pill us bare of everie good thing; and so what one leaves, the other shall devoure. And therefore prevent this Morphew that begins to spread over my bodie by timelie repentance, by a seasonable and humble acception of this kind correction: which God turne

unto good, and seal unto your soules, that the remembrance hereof may be a scourge sufficient to you upon every falling into sin. That your hearts may smite you, and you return, before God turn upon you in his just conceived wrath. Fall not to complaining, but to compunction: look not at the deadnesse of trading, but the deadnesse of faith, and God shall work all for the best.

This I wish may be done when you meet, and before you meet. *For as David drank not the water of Bethlem, which was bought with blood (but sacrificed it)* for neither ought you to bestow your deliverance on your ends, but on Gods honour, which hath cost the life of so many thousand. *In the mean time, the Lord keep you all in soule and body, untill our meeting, and after, even to the coming of our Lord Jesus.*

LORD, many ask thee much, & whom much if had
Would do much hurt, few things would make me glad;
Few ask thee few things, one would me compleat,
Give me that one thing. He no more treat;
This One I need, one fills, makes me run d'ne,
Give me this One thing, CHRIST, and I have store.
This One I crave, will crave, twice, thrice, again,
This One thing granted, grateful he remain,
That I once brought to Christ, his Saints may bring,
This One Grace given me, hence a thousand spring;
For this a thousand thanks, and vows he pay
To thee ten thousand Praises sing for aye.

*An exact Account of those that were buried of
all Diseases, from the 17. of March, 1591. to the 22. of De-
cemb. 1592. Also of them that dyed in the Years, 1603,
1625, 1630, 1636, 1637, 1638, 1646, 1647, 1648, with
this present Year, 1665.*

From March the 17. 1591. to Decemb. 22. 1592. were

Buried of all Diseases — 25886 | whereof of
the Plague } 11503.

1603.
Total of Burials — 38250 | whereof of
the Plague } 30585.

1625.
Total of Burials — 54092 | whereof of
the Plague } 35428.

1630.
Total of Burials — 10554 | whereof of
the Plague } 1317.

1636.
Total of Burials — 27415 | whereof of
the Plague } 12102.

1637.
Total of Burials — 14270 | whereof of
the Plague } 3603.

1638.
Total of Burials — 16621 | whereof of
the Plague } 508.

1646.
Buried of the Plague — 2436.

1647.
Total of Burials — 16452 | whereof of
the Plague } 5285.

1648.
Total of Burials — 11509 | whereof of
the Plague } 93.

	Tot. Pl.
April 25	398-2
May 1	388-0
May 9	347-9
May 16	353-3
May 23	385-14
May 30	399-17
June 6	405-43
June 13	558-112
June 20	612-168
June 27	684-267
July 4	1006-470

	Tot. Pl.
July 23	1745-1843
July 31	1008-225
July 18	1761-1089

The Total of all those that
Died in the Years afore-
mentioned of the plague,
to this present July the
25, 1665.

108022.

Draw near, fond man, and dress thee by this Glass.

Mark how thy bravery, and big looks must pass

Into Corruption, Rottenness, and Dust.

The fraille Supporters that betray'd thy Trust.

O weigh in time thy lost and loathsome state,

To purchase Heaven for tears, is no hard rate.

Our Glory, Greatness, wisdom, all we have,

If misemploy'd, but adde Hell to the Grave:

Only a fair redemption of Evil times:

Finds Life in Death, and buries all our Crimes.

Certain easie, excellent, and cheap Receipts against the Plague.

Take the root of Zedoary (which is perfect and good) a few Raisins
of the Sun, and a small quantitie of Liquorish. Champ it with
your teeth, and swallow it down. Take this every morning, if it is an ex-
cellent Preservative.

2. Lay a piece of Gold, or some Leaves of pure Gold asleepe in the
juice of Lemmons 24 houres or more, then take it out, and give the Pa-
tient the same juice with a little good wine, and the Powder or Decocti-
on of Angelica-roots.

3. Take Ipe-berries that were ripe, and are well dried, make them
into a fine Powder, and take half a dram of it in two or three ounces
of Plantain-water. Swear well.

To know whether the Plague be curable or not.

Take Galbanum, make it soft, and spread it upon a linnen cloth, and
apply it to the sore, if the disease be curable it will stick, that you can
scarce pluck it, but if not curable, it will not stick.

F I N I S.

